# NAVY CHAPLAINS BULLETIN

SUMMER 1955

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Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

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NAVY DEPARTMENT
BUREAU OF NAVAL PERSONNEL
WASHINGTON 25, D. C.

CHIEF OF CHAPLAINS

Many books have been written and numerous sermons have been preached endeavoring to explain what appears to be a general breakdown of our 20th century culture. The most common indictment is that ours is predominately a secular culture, with its roots in the vast array of scientific discoveries and economic empires. All this has helped to produce the prevailing philosophy of materialism as well as a humanistic approach to life.

Even a casual glance upon our national scene presents a disturbing picture. Crime waves, juvenile delinquincy, vandalism, are all a part of a disintegrating culture. It is a crucial matter and all of us engaged in the high calling of saving souls recognize the challenging work which lies ahead. We detect a kind of paganism that is imperiling our time. Our ministry now calls for a great crusading mission.

Our faith, whether it be Christian or Jewish, begins and ends with the reality and activity of God. This means, of course, that our scientific discoveries, our machines and economic empires can never be the last word. Over and beyond all this is the inexorable fact that God comes into a personal relationship with men.

One of the great weaknesses of our culture as well as one of the great tragedies of our time is the ever increasing depersonalization of our modern life. A culture that treats man and makes man less than a person presents a fundamental challenge to our calling as Ministers, Priests, and Rabbis. No matter how magnificent may be the outward appearance of our civilization, when it leads to the depersonalization of the individual it ends in the destruction rather than the gaining of life. The forces that produce this condition are not signs of the Kingdom of God, but warnings of judgement and spiritual death.

E. B. Harp Jr.

E. B. HARP JR.
Chief of Chaplains

OUR FRONT COVER: High in the Bavarian Alps, a Navyman finds fun and good fellowship in attempting a traditional shoe-slapping dance.
See story on page 3.

# WHAT THE CHURCHES EXPECT FROM THEIR CHAPLAINS

By Eugene Carson Blake, President, National Council of the Churches of Christ in the United States of America

It should be clear that I write this article entirely from a civilian point of view. Although on a number of occasions I have had opportunity to visit in military installations, both at home and overseas, and have served on my Church's Committee on Chaplains, I have not served as a chaplain myself and would, therefore, not pretend to have any word of mine be the last word on any aspect of the chaplaincy. But, it may be of some value to chaplains to see how their opportunities and problems look to the outsider.

First, it should be noticed that for the first time in our history the military forces are of such size in peace time that the military chaplaincy has become a possible career for a large number of ministers in contrast to earlier days between wars when career chaplains were very few.

## Assistance From The Church

The result of this is that all of the Churches are gradually becoming organized in one way or another to recruit, endorse, discipline, and assist their chaplains. Some Churches are farther along in the development of adequate organization for this purpose than others. Generally speaking, the size of the Chruch limits the organization it is able to support to do this task.

Chaplains who have been in the military service for some years should have noticed improvements in the number and value of their contacts with their Church and I believe I am safe in predicting that there will be more and more.

If and when the Churches do improve their service to and for their chaplains, it will be important that the chaplains respond and welcome the help that will be more and more available towards their task of ministry to men and women in uniform.

Here are some things which you have a right to expect from your Church:

o Enough official and personal contact so that you will continue to feel that you are in your military service still a minister of your own Church.

o Help to enable you to do that job to which you are assigned, including sufficient materials and tools for inspiration of the spiritual life of yourself and your men.

o Support and understanding, if you get into military difficulties.

o Aid in getting reestablished in a civilian pastorate when your military service is over.

## The Chaplain and His Church

On the other hand, here are a few things that it seems to me your Church has a right to expect from you:

o That you remain first of all an ordained minister of your Church, and second, a good officer in the service.

o That by every action on and off duty you reflect honor and credit on God and on your Church.

o That you will stand up properly for the religious rights of your own faith and the faith of all others even at cost to your career.

o That you will do fully your share in helping the men and women in uniform grow in faith and grace and in encouraging them to be active members of the Church when their military duty is finished.

Once we catch on to the fact that the home church and the chaplain need each other, there is no limit to the possibility of valuable mutual cooperation.

When I was in the Far East recently, for example, I caught a glimpse of what a tremendous job could be done if chaplains and missionaries would learn to use the Christian young men in uniform as part-time missionaries in Japan, to help them learn the language and take leadership in the various parts of the program of the Christian Church in Japan! All that is holding this back is lack of imagination on the part of chaplain and missionary and home church alike. I hope some chaplain will show how it can be done.

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## Equilibrium and Adjustment

"In turning over my boys to you educators, I do not ask that you make them well-adjusted individuals. I see too many people who are so well-adjusted that in comparison a cow standing in its meadow seems a complicated and elaborate creature. The kind of studies that we must work toward have for their essential aim that of destroying easy adjustments, of throwing young men off their balance, of putting them out of tune with the hum of their immediate surroundings. And thereby a new balance is achieved, an equilibrium of moving forces, like a boat sailing close-hauled to the wind. But first there must be this stretching, this mental and spiritual enlargement, this tension of a wire that sings--Edward York Blewett."

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"Fun with the deeper purpose of finding out about people and the things that are theirs."

By Dave Rosenberg

# Springboard to Fun and Fellowship

Ebleskivers and kartoffelpfannkuchen! Fustinella and lederhosen! Ommegang and Leopoldstag! And, of course, hambo, kolo, schuhplattle, syrto and tarentella! With your cooperation, these words can be much more a part of every Navyman's round-the-world saltiness than a knowledge of harbor hangouts.

If you're not familiar with them, the first two words refer to food; the second, wearing apparel; the next two are holidays and the last tongue torturers are dances.

As for myself, I didn't know about any of them until I got on the magic carpet of folk dancing. I've discovered it's fun too.

It's not just the dancing. You'll find, as I did, that folk dancing leads almost inevitably to other activities and ideas that can give the chaplain-sponsored recreational program a new life.

By learning about traditional dances, the Navyman will learn about the people who perform them. Properly encouraged, his interest may lead him to delve into the related music and instrumentation. As he finds out about dance steps, he'll want to learn more about the costumes and customs, about the language, about the religious festivals and occasions when the people dance. He'll sample special foods prepared for special occasions and learn about the arts and crafts which go hand in hand with these expressions of the people.

Because the chaplain is concerned with recreation for Navymen, particularly those activities which carry good will potentialities and cultural implications, he cannot afford to ignore the wealth of stimulating material which lies in the traditional folk arts of countries around the world.

Recreation is now generally accepted as a major force in the well-being of any community. Along with religion, education, health and work, it is an essential factor in shaping individual personalities and molding patterns of living.

In this era of organized recreation, planned leisure can be shaped to offer the Navyman channels of wholesome activity that can be a positive factor not only to himself, but to his shipmates, the naval community and other com-

EDITOR'S NOTE

Mr. David Rosenberg is the Art Editor for the Morale Services Division of the Bureau of Naval Personnel. Not only is he responsible for the illustrations in All Hands Magazine but also gives the Chaplains Bulletin its professional make-up. He knows a sailor's life from the keel up since he was formerly a Navyman. His personal background provides him with a knowledge and skill in the arts and crafts which has been instrumental in his outstanding contribution to the Navy's hobby shop program and development of the Navy's Group Singing Films.

Mr. Rosenberg is Folk Dance Director of the District of Columbia Recreation Department and in that capacity instructs many dance groups in the Washington area. He has introduced the fun of recreational dancing to church groups, PTA's, USO and Service Clubs, the YWCA, the Army-Navy Club and many other community groups. He also acted as Chairman of the Dance Committee of the nineteen day Christmas Pageant of Peace, in the President's Park, Washington, D. C.

Being an authority on folk dances, Mr. Rosenberg is frequently requested to lead workshops and institutes throughout the East and Middle West. In all of his teaching activities he emphasizes the cultural implications of folk dancing and includes information about costumes, foods, the arts and crafts, music, and customs along with the dance instruction. His vast experience in recreation work combined with his understanding of Navy life makes this article of potential significance to chaplains both at home and in foreign ports.

munities with which he may come in contact. The ideal recreation program for the Navyman and his family should be planned to take advantage of the unusual opportunities that Navy life affords.

The church has recognized the importance of well-rounded patterns of recreation, and many denominations have acknowledged the contribution that can be made by traditional dancing. The need for an all-embracing leisure time activity with the stimulus of modern social contacts, which can lead to and include patterns of educational, social and artistic expression, can be well answered by folk and square dancing.

These pastimes have been frowned upon by some religious groups because they have, at times, been accompanied by drinking and disorder. Despite some prejudice against the word "dance" the real value of the traditional forms has survived.

While the terms "folk dancing" and "square dancing" may suggest to some the ideas of a "passing fad," "hillbilly," "gym class" or "kid stuff," it just isn't true. These fundamental expressions of culture have the makings of a gratifying and adult recreation.

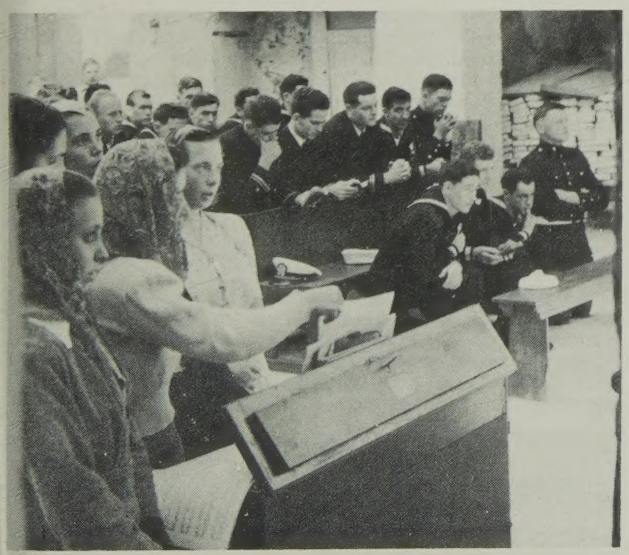
With its origins in the days of primitive man, dancing has always been an important part of his development. He felt rhythm within himself and heard rhythm in nature all around him. He appealed to this world about him with his own movements, and he exchanged these puzzling ideas with his fellow creatures through rhythmic patterns.

These movements, enacted crudely at first and then repeated for emphasis, led to the first means of communication -- sign languages and then to body movements which we know of today as "dance."

The needs that earliest man expressed through motion were aroused by superstition and fear, war and work, the hunt and harvest and, later, play. His dance ideas were derived from observing nature and developing animal imitation patterns. Men and women danced to impress one another and, as a result, all over the world, there are formal dances of courtship. No wonder, then, that by tapping the sources of time-tested folk dance choreography, one can find ideas, rhythms and patterns that will appeal to everyone.

## The Chaplain's Role

The logical and vital part for the chaplain to play in preparing this springboard to fun and fellowship is to establish contact with religious leaders, irrespective of denomination, in liberty areas. The common ground of



....the common ground of a religious life can serve as a link in sharing of traditional patterns of recreation....

....by learning about the traditional dances, the Navyman will learn more about the people who perform them....

a religious life can serve as a link in the sharing of traditional patterns of leisure time activities.

The religious leader of the community, while he may not be the active sponsor of all forms of recreation, does know "who is who" locally. Almost invariably you'll find that he will be eager to help you and flattered and pleased that you should ask him for assistance.

He can guide the recreation officer and chaplain to those groups that are interested in traditional dances, music, arts and crafts and other activities. He can tell you about religious festivals, feast days, competitions and dancing, about special foods prepared for local festivities, and how other local customs are observed. The Navyman, armed with this knowledge, can make the most of his once-in-a-lifetime travel opportunity and will return home with a deeper respect and understanding of the people he has visited.

Throughout the ages men of the sea have unconsciously transmitted culture patterns around the world. Our Navymen and their families today can continue this tradition by sharing their fun with others and by learning about the social life of the peoples with whom they come in contact. They can make a real contribution to world understanding if they become interested in the traditional folkways of other countries instead of staying exclusively in American social circles while residing in foreign countries.

This friendly curiosity works both ways, for people in other lands are increasingly curious to learn about Americans. The traveling Navyman today should be equipped to answer questions about this country's arts, sports, dances, history, food -- all expressions of our culture.

In my own experience, servicemen have shown great interest in learning the traditional dances of other countries. For example, a ten-week course in dances of different countries which I conducted at the Army-Navy Club in Washington, D. C. met with enthusiastic response from many officers who had been to Europe or who expected to be stationed there. Many returning servicemen from overseas have expressed the conviction that, forearmed with traditional dance knowledge, their visit would have been much more enjoyable and meaningful.

Enthusiastic participation by armed forces personnel in dance parties based on traditional themes have shown how popular this form of group recreation can be. Folk dancing at USO parties, churches, YMCA's, YWCA's, Red Cross activities and other community-sponsored events for servicemen is rapidly gaining in favor and popularity.

Special occasions can be planned around the theme of traditional folk arts. For example, I was able to assist the Andrews Air Force Base Officer's Club, Washington, D. C., in their preparation of a Wiesbaden Night, held

.....interest in local crafts can pay off in new friendships and in improvement of hobbyshop techniques.....

in honor of its many members who had served in Wiesbaden. A Bavarian band was on hand, dressed in authentic costume. The menu was prepared by a Bavarian chef and included all the traditional delicacies. Club members and guests who owned lederhosen, dirndls and other authentic gear wore them. My pleasure was to lead these folks through the basic patterns of German style polka, schottische and waltz.

The affair had an unexpected result. The group of Bavarians now residing in Washington who had accompanied me to complete the evening's festivities by dancing the spectacular schuhplattle were deeply moved by the sincere interest, accurate observance and respect paid to their homeland. They hadn't expected it.

The affair was so successful that a duplicate evening was arranged for the enlisted men's club, which met with equally enthusiastic approval.

This same idea can be used in any community in the United States. A specific nationality group can be invited to help promote a complete evening of dancing, decorating and dining fun and, at the same time, the community can learn more about their next-door and overseas neighbors. A variation of this theme could be a round-the-world evening, in which several nationality groups could be included, at which time appropriate refreshments from the many lands represented could be prepared. The evening could, logically enough, end up with an old-fashioned American square dance.

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At overseas bases, Navy families could find this kind of approach to a complete recreational project a natural means to enlist every member of their family in the act.

Equally significant, the activities involved in developing such a party would build more friendly relations between Navy personnel and the community. Such a project would entail a "making friends expedition;" it would require the aid and advice of local citizens who must, of course, be invited to the party. They will be infinitely pleased and flattered to be asked for help in preparing recipes and refreshments, costumes and decorations, and advising in local customs and observances.

Research on the religious customs, prayers and folkways can work in both directions. The many colorful themes based on religious festivals, holidays and sports of the United States make an excellent party at which Navy families can help people of other countries to better understand American life. For instance, the Navy Wives Club can present a St. Valentine's Day Party, a Fourth of July party or a Thanksgiving Day party for the overseas community, at which time the historical background, decorations, cookery arts, games and festivities that accompany these occasions in the United States could be explained.

Research concerning the religious customs and folkways accompanying our own holidays can give strangers a fresh viewpoint. It might be instructive for members of have-not nations, for example, to learn from New Englanders about the traditional meager three kernels of corn that are put on each person's plate before gracing the table with any sumptuous display of Thanksgiving fare. It's a reminder of the early settlers' first slim diet in contrast to the later abundant harvests.

## Religious Festivals Around the World

In seeking out religious contacts in foreign communities, the Navy chaplain can stimulate a whole new cycle of activity by acquainting the Navyman with the history, background and origin of the religious festivals. These festivals are frequently the gayest and most picturesque expressions of many foreign countries.

Whether the festival be solemn or lively, there is much for the Navyman to enjoy if he knows something about it. With background information about these occasions, he can better fulfill his role as goodwill ambassador because he will better understand the limitations of observation and participation.

It is at this point that the Navy chaplain can be of great assistance. The traditional ceremonies, prayers and processions, colorful costumes, special foods and, in many instances, sports, competitions and dances which accompany these religious celebrations should become a part of every Navyman's library of experiences.

(A word of warning here: Some of these ceremonies are, at times, of a highly sacred nature. You may find that, for some of these ceremonies, a large group of military men may not be welcome. It is strongly suggested that you learn of these limitations before arranging your visits.)

The Navyman who shows an interest and desire to learn more about the local community's work and play activities can prove of inestimable value in promoting international friendships on an individual basis.

Responsibility for good behavior in a foreign port is a problem faced by each man. The chaplain can help by encouraging interest in the folk arts and mores and by helping the individual Navyman to investigate these con-

tacts into the daily lives of the people he will meet around the world.

Fun For The Family

Such activities need not be confined to dance, nor need it be confined to the individual.

The Navy family overseas can develop many family fun projects based on traditional themes borrowed from the country in which they are stationed. Building the family photo album, collecting recipes, coins and costumes, learning to play local musical instruments and learning the local dances as well as local arts and crafts such as embroidery, silverwork, and leatherwork, are all avenues to greater understanding and improved relationships.

Family expeditions to a local festival or fair can be an incentive to learn more about the history and customs of the foreign community. And all of these activities can be shared not only with other American families in the area, but with the new next-door neighbors, the people in whose country the Navy family is stationed.

What About Know-How?

As every chaplain knows, the success of any recreational project depends upon a definite objective, imagination, hard work and good leadership. Fortunately, he has many sources of assistance in carrying out the projects suggested here.

In the field of folk dance, for example, the Methodist Church has prepared an excellent set of recordings and instruction booklets under the Guidance of the Reverend Larry Eisenberg, called The World of Fun Series. The dances covered are specifically designed for groups with little experience and where the social aspects are the leading objectives. They include no-partner dances, dances for three people, and mixers.

These excellent recordings, made by Michael Herman's Folk Dance Orchestra, have proven most valuable to me in my work. Mr. Herman has also prepared a series of albums of recordings, complete with instructions, under the label The Folk Dancer. These include a greater variety of traditional dances suitable for group recreation, work and I heartily recommend them.

Many ships provide lectures on the history of ports they will visit. A program along the lines of this article, concerning local customs and dances, could be developed.

It is my feeling that a valuable means by which the Navyman could be acquainted with people he is about to visit is through the preparation of a series of documentary orientation films. A group of specially prepared films made by an advance party to each port visited by Navy personnel could assist immeasurably in preparing the Navyman for his liberty experiences.

Such a presentation could include a general history of the country, its religious and political status its language, its culture, forms of recreation, living conditions and the do's and don'ts that are practical for visiting Navymen.

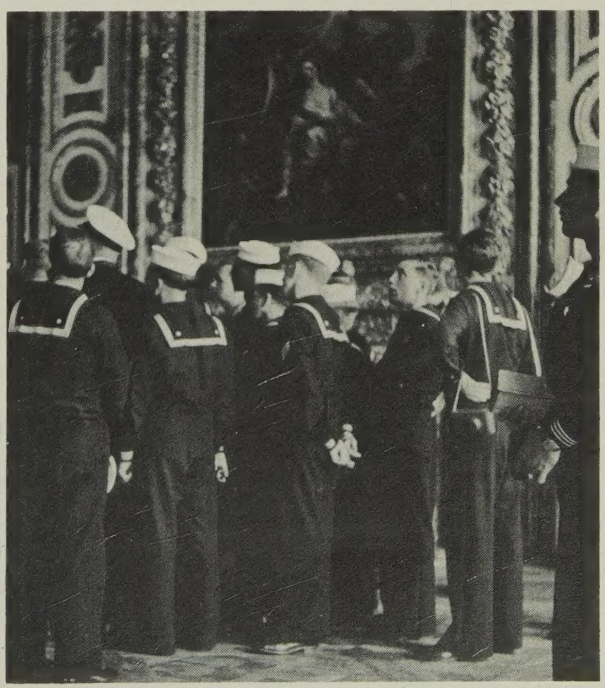
This information would not detract from the excitement of visiting a strange land, but would help Navy personnel to better absorb the more important features.

Coordination between the chaplain and recreation officer can help make liberty for the Navyman a lively and satisfying experience. By establishing direct contacts with the people in the liberty area on the common ground of cultural, religious and recreational pursuits, Navy folk can gain a practical foothold to a deeper understanding of the people who are their neighbors. They will then truly assume the role of "ambassadors of good will" that service personnel can and should be.

For additional information on books, records, ideas for party themes, instructions or music for dancing and games for all ages and circumstances, address your inquiries to Chief of Naval Personnel (Attn: Pers G154).

....down to earth contact through the mutual interest in games, sports and folkways can make a real contribution to an enjoyable liberty and result in mutual good will....

....he'll sample special foods prepared for special occasions and learn about arts and crafts which go hand in hand with time-tested cultures of the people he'll meet....

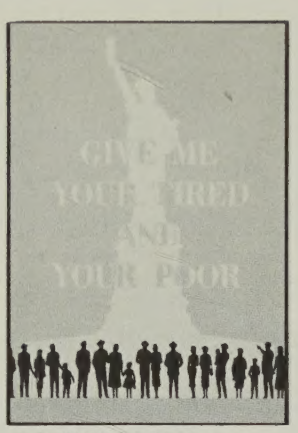


# LATEST DISCUSSION SERI

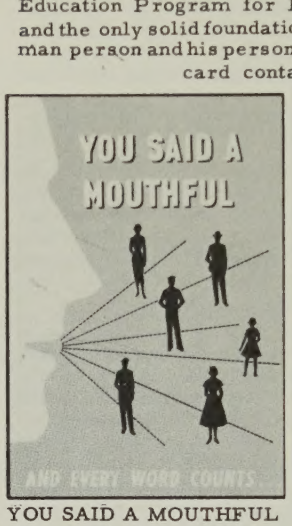
## "Bec

The series of twenty discussions entitled "Because of You" i
Education Program for Forces afloat. They are based up
and the only solid foundation for personal integrity in or out of
man person and his personal responsibility in life. Accompan
card contains a picture illustrative of the

THE YOU IN THE U.S.A. (Why We Are Here: Personal Responsibility to Country)--Objectives: To illustrate why it is necessary to maintain armed forces and why each individual sailor is integral to the armed forces. Emphasizes position of individual in relation to world situation, the need to preserve true principles of government and to safeguard the tenets enunciated in the Declaration of Independence. Stress is upon worth of individual and moral responsibility in its true sense, and upon the significance of the task of the individual person.

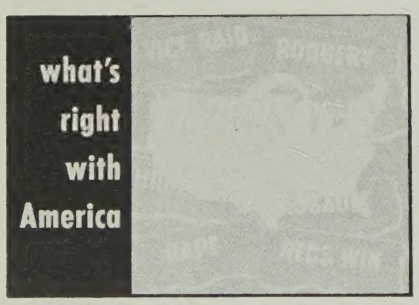


A SQUARE MEAL (Meaning and Applications of Justice)--Objectives: To illustrate the importance of justice in relation to all human beings. Defines justice, emphasizing a concern for the rights of others, and pointing out the roots of justice in a belief in the worth of each individual. Considers impact of injustices internationally, nationally, locally. Discusses corrective possibilities.




YOU SAID A MOUTHFUL (Responsibility In the Use of Speech) -- Objectives: To illustrate grave importance of what we say as representatives of what we think and what we are. Points out some of the serious effects of rough, obscene language. Discusses effects of improper stories, crudeness, lying. Stresses personal responsibility in the use of extraordinary gift of speech, as well as implications of "freedom of speech."

WHAT IS THIS THING CALLED LOVE (Truth and Error About Love and Sex)--Objectives: To Illustrate meaning of love and how much meaning is applicable not only to women, but to country, work, home and other subjects. Details concept of unselfishness and sacrifice as essential to real love. Stresses meaning of love of women as opposed to abuse of women sexually and emotionally. Discusses need for training in unselfishness and sacrifice as necessary prerequisite for successful marriage




WHAT'S RIGHT ABOUT AMERICA? (Evaluation of Country and Personal Responsibility)--Objective: To illustrate that essentially America is good, despite many defects, but that these defects must be recognized and corrected, and that I have a personal moral responsibility to help do so. Presents a "study in gray"--a simplified background of government; what is good and bad historically and presently. Discusses moral crisis in world at large and its solution as the responsibility of each person under God.

WISH YOU WERE HERE (Responsibilities on "Liberty" or Shore Leave) Objectives: To illustrate the grave need for intelligent use of liberty and shore leave time. Stresses responsibility on liberty in re: money, drinking, women, driving. Suggest positive ideas for recreation, culture, etc. Discusses attributes of a "good liberty" in terms of relation to loved ones and others whose good opinion we desire.

DRINKS AND DRUNKS (Respons
in the Use of Alcohol)--Objective
illustrate problems that can ar
life of average man if he drin
intelligently and irresponsibly
counts exaggerated approach to
ing. Avoids treating of alcoho
Discusses consequences of irre
sibility. Leaves morality of
alcohol per se to individual cons
concerns itself with abuse of al

# CHARACTER GUIDANCE

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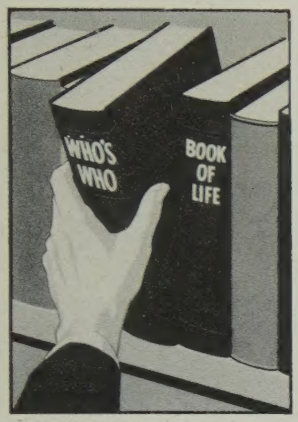
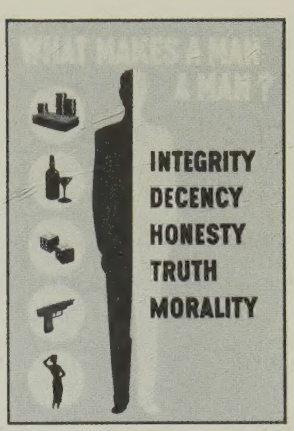
or discussion leaders charged with conducting a Character
al principles considered indispensable for true character
throughout is upon the meaning and significance of the hu-
is a "give-away" card for each person in attendance. The
and remarks highlighting the salient points.



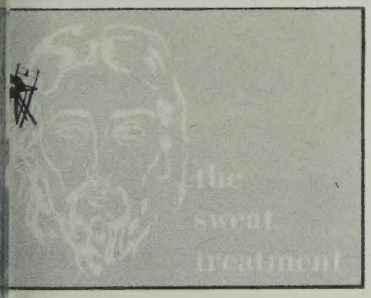

WHO'S WHO (Importance and Evaluation of Recognition and Acceptance)--Objectives: To illustrate strong human desire for acceptance and need for recognition. It stresses these as motivation behind many actions, both good and bad. Points out proportionate values between working for recognition by man and recognition by God. Purposes to help men understand themselves better in interpersonal relations, and to help them adjust to a mature expression of the drives for recognition and acceptance.

SHOW ME THE WAY TO GO HOME (Meaning and Importance of the Home)--Objectives: To illustrate the force of "home" in our lives. Distinguishes between the "house" and the "home." Deals with ideas and attitudes shaped in the home. Offers a challenge to the home-making responsibilities eacn person must face. Encourages preparation now and the development of consideration of others to be a good husband and father.

HEART FAILURE (Importance of Charity in Human Relations)--Objectives: To illustrate that charity is the virtue that gives all others life, and stresses fact that if we fail in charity, we fail in all things, if our charity is lost, all is lost. Notes universal nature of charity. Discusses importance of charity in international and national relations, as well as in Navy and family life. Considers means of developing this virtue.

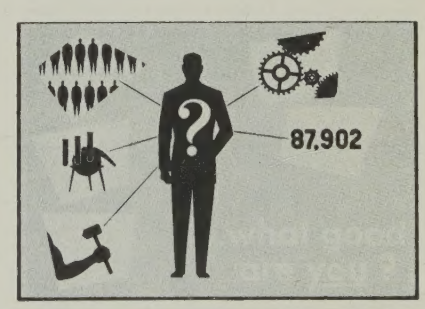



WHAT MAKES A MAN A MAN (Responsibility and Character)--Objectives: To illustrate that if we avoid obligations, refuse to face problems, look for "ways out" it is because of the fact that in some way we are not real men, that is, some ingredient of true character is missing. Points out what the ingredients of true character are, morally and spiritually, and how possession and development of such ingredients help us meet situations manfully. Notes that manhood is not in mere "flexing of muscles," but is in development and strength of moral fibre.



SWEAT TREATMENT (Meaning Dignity of Work)--Objectives: To trate the deeper meaning of work, aturalness, significance, dignity, tity. Considers the difference een unwilling drudgery and cheer-proach to a job that must be done. mpts to stimulate respect for work human act, as well as personal ation to see a job through. Points arious "escape failures."

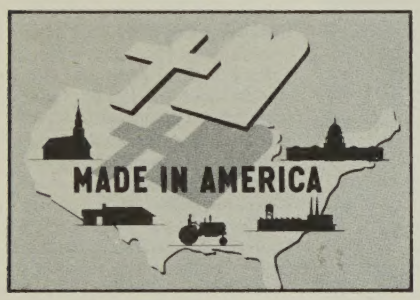
HAPPY DAYS ARE HERE AGAIN (Meaning and Importance of Desire for Happiness)--Objectives: To illustrate that the one thing desired by all human beings is happiness; that for happiness; in some form we do everything we do. Encourages individuals to question whether or not they are truly happy; if not, why not; to re-examine their values. Notes dependency of happiness on law, and suggest positive pattern to follow.



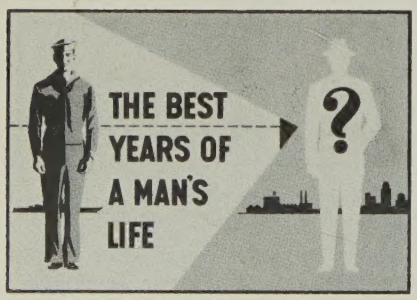

WHAT GOOD ARE YOU? (The Intrinsic Worth of the Human Person) Objective: To illustrate both the intrinsic and the extrinsic worth of the individual human person. Considers inadequate evaluations of man and their historical and potential danger to the world and to America. Stresses man's intrinsic worth as a creature made in God's image and likeness, as noted by Founding Fathers. Discusses personal significance and practical applications of both valid and invalid concepts of the human person.

continued

WITH MALICE TOWARD SOME (Existence and Impact of Prejudice)--Objectives: To illustrate the sources and the dangers of prejudice. Faces facts of existence of prejudice in America and the harm it does internationally, nationally, locally. Presents means of correcting prejudice and the testimony that the true direction continues to be "Justice for All".




MADE IN AMERICA (Principles and Ideals of Justice in Democracy)--Objectives: To illustrate fact that our total American way of life, as well as the individual living of this way of life by the American citizen is the underlying meaning of the stamp on any product: Made in America. Notes that our influence for good in the world is in proportion to the reality of our justice individually and collectively in the U.S.A. Involves realization that real strength of America has its source in the Creator and is dependent on moral persons.




THE BEST YEARS OF A MAN'S LIFE A discussion designed to combat the feeling that a Navy-Marine enlistment, and in particular the time spent in the Far East, is just an interlude in a man's normal life that has no bearing on his future. This is done by demonstrating the good as well as the bad effects duty in the Far East can have on a man's future. Suggestions toward making his time in the Far East constructive are included.

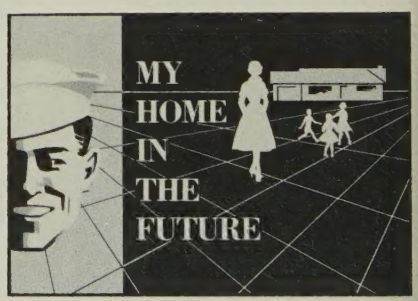
SHE LOVES ME--SHE LOVES ME NOT (Responsibility in re: Sex and Marriage) -- Objectives: To illustrate that sex is not to be adored as an entity in itself, but that it has final meaning only in relation to marriage. Discusses responsibility toward all women prior to marriage, and responsibility toward wife in marriage. Does not treat in detail of married life, sex or family living as such. Treats rather concepts of and attitudes toward women. Considers how 20th Century has confused sex with love, and the irresponsible actions consequent to this confusion. Includes positive comments on beauty and sacredness of sex in true focus.

## "My Life in the Far East"

This series of Twelve Character Education discussions is designed with the specific objective for meeting the moral and spiritual problems of personnel in the Far East.

FREE FOR NOTHING (Principles and Practices of Honesty)--Objectives: To illustrate importance of sensitivity to the relevancy of honesty in life. To illustrate grave need for honesty in regard to property of others, as well as honesty in thought, word, and action. Discusses various forms of stealing, as well as more subtle forms of dishonesty and the moral and social implications thereof.

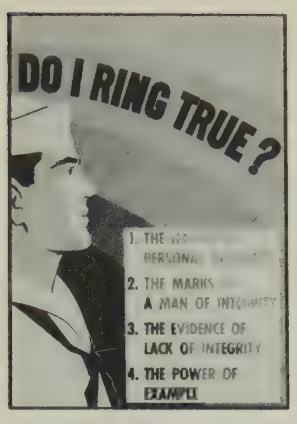
PEOPLE ARE NOT FIREPROOF (Penalties of Avoiding Responsibilities--) Objectives: To illustrate that responsibilities are inherent in our relation to all things, and that fulfillment of them is demanded by society, common sense, the moral law of God. Points out that since this is so, the possibility of punishment for culpable failure is threefold. Considers possible consequence. Concludes by accentuating positive notions of reparation of past, resolution for future, practical steps for achievement.



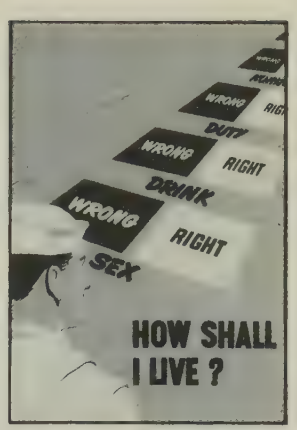

MY HOME OF THE FUTURE--A discussion that outlines for those contemplating marriage, or already married, the elements necessary for a permanent marriage. The discussion includes an evaluation of the pressures brought by duty in the Far East against such a permanent marriage and a stressing of the fact that what a man actually wants for his home of the future should control what he does in the present.

WHAT ABOUT WOMEN? --A discussion that recognizes frankly the sexual temptations existing in the Far East but endeavors to destroy some of the false ideas about sexual indulgence and to instill a resolve to control the sexual urges, with suggestions as to how to implement that resolve.

WHAT DO I SHOW TO OTHERS? (Ambassadors of the United States)--A discussion of the fact that the real ambassadors of our country in the Far East are the men in uniform, with a study of the type of conduct which would support such ambassadorship.

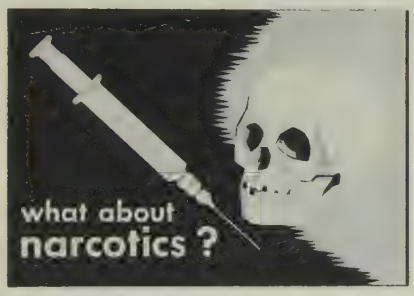



DO I RING TRUE?--A discussion of the nature of personal integrity as demonstrated in the military service. The marks of a man of integrity and the evidences of a lack of integrity are discussed against a background of Far Eastern duty and liberty.




HOW SHALL I LIVE?--A discussion of the two patterns of living; one in which the man claims freedom to do as he pleases, the other in which the man recognizes that he is bound by responsibility rather than just expediency. The tests for right and wrong choices of conduct are examined.

WHAT DO I WANT? (Americanism or Communism)--An examination of what America stands for and guarantees, as opposed to Communism, so that a man's service in the Far East may contribute to the aims of America and stand in opposition to Communism.




WHAT ABOUT NARCOTICS?--A discussion designed to educate personnel regarding the growing narcotic problem in the Far East. The discussion is designed to forestall, if possible, the possible involvement of unwary personnel in either the narcotics habit or traffic, in part by emphasizing the true nature of manhood.

MARRIAGE -- WHERE AND TO WHOM?--A discussion of the problems that confront the man who wishes to marry while in the Far East and an attempt to help that man decide whether or not the problems facing a marriage to an Oriental are too big to insure the success of the marriage.

MORAL STANDARDS BEYOND THE DATE LINE--A discussion designed to combat the philosophy that once beyond the international date line the moral standards held in America can be set aside. The emphasis is on the unchanging nature of right and wrong conduct and the disastrous effects the assumption of freedom from morality brings to the man himself, to his future and to his family.

WHAT ABOUT LIQUOR?--An approach to the problem of the excessive use of alcohol by service personnel in the Far East, recognizing that the decision to drink or not to drink must be a personal decision on the part of the man, but emphasizing the need for and reasons for moderation.

WHAT ABOUT THE BLACK MARKET?--A discussion that emphasizes the contradictions between American objectives and black market activities in the Far East and reminds personnel of the necessity of basic honesty and integrity, both for personal reasons and as members of the American Armed Forces. Includes a discussion of the various types of Black Market involvements.

## FROM AIR TO SKY PILOTING

A common hope has been fulfilled for two "sky pilots." This dream began back in World War II when both served with aviation, one as a fighter pilot, the other as aerial photographer. After their decision, training and ordination into the ministry and upon being accepted by the Chaplain Corps, they were assigned once again to aviation outfits. One is Chaplain Calvin E. Rains, LTJG, with Marine Air Group 26 at Camp Lejeune, the other is Chaplain James C. Rittenhouse, LTJG, with 3rd Marine Air Wing in Miami.

### Former Fighter Pilot

Chaplain Rains was a naval fighter pilot in WW II. His combat log is credited with one and a half aircraft destroyed on the ground as well as assists in sinking four ships. The history of his squadron, VF-34, asserts that Rains fired the last shots of WW II. He was in a strafing run over a Japanese factory north of Tokyo on the 14th of August 1945, when word came over the radio of the end of hostilities.

Pilot Rains says, "I reached up and safetied my guns and pulled out of a dive, a maneuver that turned out to be a near-fatal mistake because the Japanese anti-aircraft crews below didn't get the word the end of the fighting until almost two days later." The craft wasn't hit, however, and Pilot Rains returned to his ship. The only challenge to this claim for firing the last shot came from the carrier, USS Ticonderoga which had a mission aloft at the same time.

### Uncertain Destiny

When asked when it was that he became interested in going into the ministry, Chaplain Rains replied that there was no dramatic moment which led him into the decision. However, his intention became more pronounced with his active duty experiences.

He seemed to be searching for something more constructive to do. He was released from active duty in 1946 having been awarded an Air Medal and the Purple Heart, plus two battle stars on his Asiatic-Pacific ribbons. It was not until he had spent a year in a business administration course at St. Mary's College in Maraga, Calif., that he knew he wanted to go into the ministry.

Accordingly, he transferred to a theological course at Oklahoma Baptist University. From there he went on to the Golden Gate Baptist Theological Seminary in Berkeley, Calif. After graduation and being accepted by the Navy in 1952, the new Southern Baptist Chaplain was assigned duty in Korea until 1954. Since then he has been with Marine Aviation at Camp Lejeune now as a non-combatant.

### Former Aerial Photographer

During World War II Chaplain James C. Rittenhouse served as an aerial photographer with Marine Photographic Squadron 354, a unit of the Third Marine Aircraft Wing. It was during his tour with the Wing in the Pacific, as they carried out their part in the Okinawa campaign, that Sergeant Rittenhouse determined to become a chaplain and serve with aviation units.

In 1946, armed with a Good Conduct Medal, the Central Pacific Area Ribbon with star, and the G.I. Bill, Sergeant Rittenhouse set out on the road of training for the ministry. After graduating from the University of North Carolina he enrolled in the Southeastern Baptist Theological Seminary in Wake Forest, N.C. The North Carolina Baptist Convention ordained him in July of 1949 and he served as Assistant Pastor of the Baptist Church in Hillsboro, N.C.

The goal came closer when in August of 1954 he was appointed and sworn into the Navy Chaplain Corps. His first duty after the Chaplains' Indoctrination School was back with his old friends, the 3rd Marine Air Wing in Miami.

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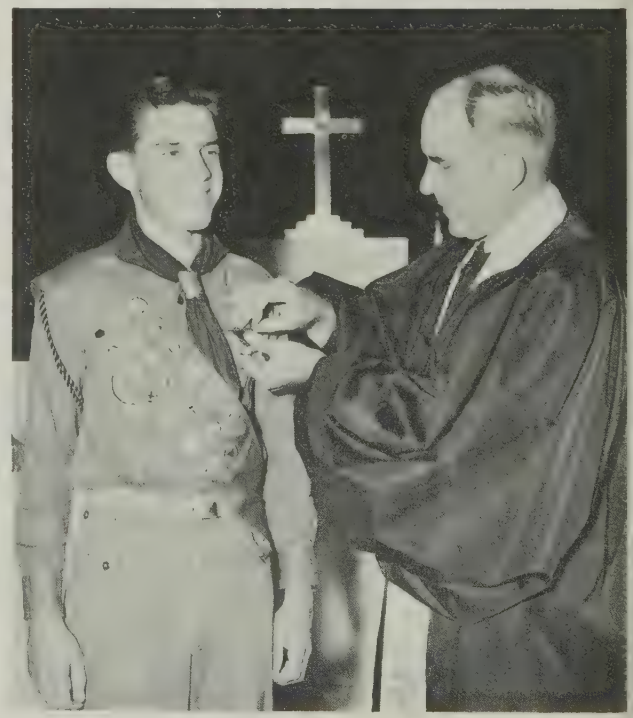
## RARE AWARD BESTOWED ON SON

Scout John B. Bennett receives the rarely attained God and Country Award from his father, Chaplain Samuel B. Bennett, Fleet Marine Force, Pacific, at Camp Catlin chapel. Eligibility requirements for the award include one year's work in church or chapel, knowledge of the Bible and creeds of the church to which the Scout belongs, and knowledge of his church's mission program Scout Bennett is the only member of Troop 183, sponsored by Fleet Marine Force, Pacific, who has fulfilled the requirements. He also has found time to earn 22 merit badges and needs only to complete life-saving tests to become an Eagle Scout. Chaplain Bennett since has departed for his new assignment with Naval Air Training Command, Pensacola, Florida.



# Changes at the Chaplains Division

About the time this issue is out four changes will take place in the Division Office. The new Assistant Director of the Chaplains Division is CAPT George A. Rosso, ChC, USN, who relieves CAPT J. P. Mannion, ChC, USN. Chaplain Mannion will go to Marine Barracks, Camp Pendleton as Camp Chaplain. CDR Orlando Ingvolstad, Jr., ChC, USN, will take over the Personnel Branch (Pers J-12) as well as the Distribution Section (Pers J-121) relieving CDR Robert W. Coe, Jr., ChC, USN. Chaplain Coe will go to the USS Wisconsin (BB 64).

LCDR Francis L. Garrett, ChC, USN, will assume the Training Branch (Pers J-14) relieving CDR Charles J. Covert, ChC, USN. Chaplain Covert will become Staff Chaplain, ComCruDesPac.

LT Robert W. Radcliffe, ChC, USN, will take over the Procurement Section (Pers J-123) relieving LT James K. Snelbaker, ChC, USN. Chaplain Snelbaker will go to the Naval Station at Bermuda.

## All Those "J" Numbers

o Pers J--The various Assistants, Branches, and Sections of the Chaplains Division are established to assist the Chief of Chaplains in the functioning of the Chaplain Corps. The code letter "J" indicates The Chief of Chaplains in the Bureau of Naval Personnel. The Chief of Naval Personnel is "Pers." The Chief of Chaplains is an Assistant Chief of Naval Personnel. Thus: Pers J.

o Pers J1--The designator Pers J1 refers to the Assistant Chief of Naval Personnel (Pers), the Chief of Chaplains (J) which by the "1" indicates the Director of the Chaplains Division. The Chaplains Division is the office staff at Washington only. The Division conducts the affairs of the whole Chaplain Corps for the Chief of Chaplains. Pers J and Pers J1 are manned by the same person.

o Pers Ja--As in all the designators, Pers Ja refers to the Assistant Chief of Naval Personnel (Pers), Chief of Chaplains (J), and the "a" indicates the Assistant to the Chief of Chaplains for Character Education. This Assistant specializes on the Character Education program which the Chief of Chaplains provides for the Navy.

o Pers J1a--The "1" refers to the Chaplains Division in Washington. The "a" refers to the Assistant Director of the Division who assists the Chief of Chaplains in the functioning of the Division.

o Pers J1b--This code indicates the Assistant for Planning. Pers J1b advises the Chief of Chaplains on matters of planning and policy for the Chaplain Corps and coordinates the plans of the Division with those of the Navy.

o Pers J11--The Ecclesiastical Relations Branch of the Chaplains Division maintains informational relations with ecclesiastical bodies as well as interstitial information for the Chief of Chaplains on moral and spiritual activities. Editor of Chaplains Bulletin.

o Pers J12--The activity of the Head of the Personnel Branch (Pers J12) deals with the distribution, procurement, promotion, retirement, allowance, performance, and discipline of regular and reserve chaplains. The Branch is broken into several sub-sections. At present the Head of the Personnel Section (Pers J12) also acts as Head of the Distribution Section (Pers J121).

o Pers J122--Dealing with Personnel matters for J12 for Reserve Chaplains is Pers J122.

o Pers J123--Coming under the Personnel Branch (Pers J12) the Procurement of Chaplains is handled by J-123.

o Pers J13--On matters for Chaplains equipment and supplies, evaluation and development of same, budget requirements for the Division and Corps, the Logistic Branch (Pers J13) assists the Chief of Chaplains.

o Pers J14--The training of active duty and reserve chaplains as well as post-graduate work is handled by the Training Branch (Pers J14)

## When Writing To The Division

All correspondence to the Division Office should be directed to the Chief of Chaplains. If a chaplain desires information, say, on post-graduate work, he might consider it best to write to a friend who heads the Training Branch. He may then feel "hurt" when a reply comes back signed by the Assistant Director. The same holds for any Section or Branch in the Division. ALL CORRESPONDENCE SHOULD BE ADDRESSED TO THE CHIEF OF CHAPLAINS. It will then be routed to the proper desk for action.

The reply to you will be signed by the Assistant Director or the Chief of Chaplains, whichever is appropriate. You will know which desk prepared the reply by referring to the code number in the upper right hand corner. So, if you had written directly to the Personnel Branch, the reply will be signed by the Assistant Director, but in the upper right hand corner of the letter will appear Pers J12 or J121. You will know that they prepared the letter.

When a chaplain writes in on a specific matter he may designate after the Chief of Chaplains that desk concerned (such as Chief of Chaplains (Pers J13). The Chief of Chaplains welcomes all correspondence from chaplains and every effort will be made by the Division to provide the Chief or the Assistant Director with the right information for his reply to you.

The Chief of Chaplains is the responsible person to the Navy and the chaplain. All work done by the Division is to assist him in fulfilling his duty. WHEN WRITING TO THE DIVISION, apart from personal letters, be sure and ALWAYS ADDRESS YOUR CORRESPONDENCE TO THE CHIEF OF CHAPLAINS.

Captain George A. Rosso, ChC, USN

# Reality, Art and Prayer

By Thomas Merton

One of the most important--and most neglected--elements in the beginnings of the interior life is the ability to respond to reality, to see the value and the beauty in ordinary things, to come alive to the splendor that is all around us in the creatures of God. We do not see these things because we have withdrawn from them. In a way we have to. In modern life our senses are so constantly bombarded with stimulation from every side that unless we developed a kind of protective insensibility we would go crazy trying to respond to all the advertisements at the same time!

The first step in the interior life, nowadays, is not, as some might imagine, learning not to see and taste and hear and feel things. On the contrary, what we must do is begin by unlearning our wrong ways of seeing, tasting, feeling, and so forth, and acquire a few of the right ones.

For asceticism is not merely a matter of renouncing television, cigarettes, and gin. Before we can begin to be ascetics, we first have to learn to see life as if it were something more than a hypnotizing telecast. And we must be able to taste something besides tobacco and alcohol: we must perhaps even be able to taste these luxuries themselves as if they too were good.

How can our conscience tell us whether or not we are renouncing things unless it first of all tells us that we know how to use them properly? For renunciation is not an end in itself: it helps us to use things better. It helps us to give them away. If reality revolts us, if we merely turn away from it in disgust, to whom shall we sacrifice it? How shall we consecrate it? How shall we make of it a gift to God and to men?

In an aesthetic experience, in the creation or the contemplation of a work of art, the psychological conscience is able to attain some of its highest and most perfect fulfillments. Art enables us to find ourselves and lose ourselves at the same time. The mind that responds to the intellectual and spiritual values that lie hidden in a poem, a painting, or a piece of music, discovers a spiritual vitality that lifts it above itself, takes it out of itself, and makes it present to itself on a level of being that it did not know it could ever achieve.

The soul that picks and pries at itself in the isolation of its own dull self-analysis arrives at a self-consciousness that is a torment and a disfigurement of our whole personality. But the spirit that finds itself above itself in the intensity and cleanness of its reaction to a work of art is "self-conscious" in a way that is productive as well as sublime. Such a one finds in himself totally new capacities for thought and vision and moral action. Without a moment of self-analysis he has discovered himself in discovering his capacity to respond to a value that lifts him above his normal level. His very response makes him better and different. He is conscious of a new life and new powers, and it is not strange that he should proceed to develop them.

It is important, in the life of prayer, to be able to respond to such flashes of aesthetic intuition. Art and prayer have never been conceived by the Church as enemies, and where the Church has been austere it has only been because she meant to insist on the essential difference between art and entertainment. The austerity, gravity, sobriety, and strength of Gregorian chant, of twelfth-century Cistercian architecture, of Carolingian minuscule script, have much to say about the life of prayer, and they have had much to do, in the past, with forming the prayer and the religious consciousness of saints. They have always done so in proportion as they have freed souls from concentration upon themselves, as well as from mere speculation about technical values in the arts and in asceticism. One can be at the same time a technical expert in chant and a man of prayer, but the moments of prayer and of technical criticism do not usually coincide.

If the Church has emphasized the function of art in her public prayer, it has been because she knew that a true and valid aesthetic formation was necessary for the wholeness of Christian living and worship. The liturgy and the chant and Church art are all supposed to form and spiritualize man's consciousness, to give him a tone and a maturity without which his prayer cannot normally be either very deep or very wide or very pure.

There is only one reason why this is completely true: art is not an end in itself. It introduces the soul into a higher spiritual order, which it expresses and in some sense explains. Music and art and poetry attune the soul to God because they induce a kind of contract with the Creator and Ruler of the Universe. The genius of the artist finds its way by the affinity of creative sympathy, or conaturality, into the living law that rules the universe. This law is nothing but the secret of gravitation that draws all things to God as to their center. Since all true art lays bare the action of this same law in the depths of our own nature, it makes us alive to the tremendous mystery of being, in which we ourselves, together with all other living and existing things, come forth from the depths of God and return again to Him. An art that does not produce something of this is not worthy of its name.

"FOR I AM PERSUADED that neither....principalities, nor....powers....shall be able to separate us from the love of God...." In Japanese waters aboard the USS Hornet a Japanese Roman Catholic Bishop confirmed United States sailors. Prepared and instructed by LT Anthony C. Volz, Chaplain on the Hornet, the sailors received the Sacrament at the hands of the Japanese Bishop. Assisting the Bishop were Chaplain Kaumeyer of the U. S. Army, Father Campendout, the Bishop's secretary, and Chaplain Volz (left in picture). Protestant, Roman Catholic, and Jewish navy folk frequently experience the binding power of their religions in similar contacts with their church affiliates around the world.

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# Personnel Notes

By Chaplain Orlando Ingvolstad, Jr., Pers J-12

The inactivation of certain naval ships and installations has prompted unanticipated change of station orders for many chaplains. Naturally, such changes are regretted, but they can be understood in the light of changing conditions.

It appears that there will be little or no reduction in the strength of the Chaplain Corps during fiscal year 1956. Forced reductions are not foreseen though the release of certain reserve chaplains for twice failing of selection of promotion in the higher grades may continue (see ALNAV 3-54). As a result, there will be greatly reduced procurement for new chaplains during the coming 12 months.

It is apparent to many that the number of Commander chaplains is increasing in the Corps with each passing year. This is, of course, the result of the World War II boom, and the consequence may be seen in the fact that many Commander chaplains will be assigned to Lieutenant Commander billets, and unfortunately, on a Lieutenant Commander rotation basis.

It is noted with pleasure that chaplains are increasingly employing the Officer Data Card, NavPers 340 (Revised 10-51) to express preferences for duty and to bring the Chaplains Division up-to-date on significant changes. However, there are still many chaplains who failed to furnish the Chaplains Division a copy of their orders with all endorsements upon reporting to their new duty stations.

## THIRTY-FIVE YEARS OF FAITHFUL SERVICE

By Paul C. Hammerl, LT, ChC, USN

There are many persons who are faithful in rendering constant assistance to Navy Chaplains throughout the world, but not many who can even come near the record set by the organist of the Philadelphia Naval Shipyard. On March 17, 1955, Mrs. Emma Vane Becker completed thirty-five years of faithful service as chapel and ship organist. In all that time she missed only five Sundays in playing for divine services for the men in blue.

It was way back on 17 March 1920 that she first came in to help and she hasn't stopped yet. Her work has been varied and she has seen the yard change regularly in personnel and even in its physical set-up. To play aboard ship comes naturally to Mrs. Becker for she has been going aboard these many years past.

She played on the USS Connecticut and on the USS Kansas in 1920, and from then on was aboard every type of ship afloat. She was a part of the old chapel in the yard and now plays in the new colonial-type building erected in 1942. Besides this, Mrs. Becker has played for services at the Philadelphia Naval Hospital, at Fort Mifflin and even in the old stockade and the Disciplinary Barracks.

Innumerable are the chaplains of all faiths whom she has helped. At present she plays for both the Catholic and Protestant services. Among the 66 chaplains served by her are numbered the oldest living chaplain, Curtis H. Dickens, who was honored last year by the dedication of the Recreation Building at the Philadelphia Navy Yard, and a former Chief of Chaplains, Robert S. Workman.

At present she assists the Protestant Chaplain who is Milton U. Ray and the Catholic Chaplain, Paul C. Hammerl. Mrs. Becker lives with her husband and a sister, Rose Bennett, at 1314 Morris St., Philadelphia, Pa. We salute her and her family for the many sacrifices made so that others could enjoy the beauty of God's services. May many blessings continue to be hers and may God spare her for years to come.

## Prayers Before Meals

### CATHOLIC

Bless us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty, and be Thou the eternal food of our souls, through Christ our Lord. Amen.

### PROTESTANT

Come, Lord Jesus, be our Guest, and let these gifts to us be blest. Amen.

### JEWISH

Blessed art Thou, Lord our God, King of the universe, Who bringeth forth food from the earth. Amen.

This prayer plaque has been specially prepared so that it can be photographed and then enlarged to any size in a 4x5 proportion. It is an original creation by ALL HANDS Artist, Ed E. Nichols, SN, USN.

The inspiration came from Chaplain D. M. Wilson serving the ships of DesRon 14. He wanted a prayer plaque to put in the messing compartment of the ships he served. With ingenuity and the help of a tender's print shop, heavy stock paper was printed with the three graces. This was then slipped into a standard plexiglass compartment check-off list holder. It proved to be a rugged and neat container for the plaque which was placed at the head of the chow lines.

Nichols designed a new card and a special type was used for the prayers. All a chaplain has to do to use the card is to ask the photo section to take a picture of the Chaplains Bulletin cut. Then he can either make 8x10 prints and fit them into the plexiglass containers, or have them offset printed from the negative, or enlarge the prints all the way up to 16x20 for use at shore stations. The Chaplains Bulletin would like to hear from anyone making use of this custom-prepared project.